

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness like Eden and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE FALL AND ATONEMENT.

BY O. PRATT.

(Concluded from page 596.)

This infinite atonement does not redeem us from the immediate effects of the fall. We are not born immortal, nor with bodies exempt from pain, sickness, and death ; but the fall has given us a birth to mortality, has subjected us, during our period of probation, to sufferings, sorrows, miseries, and finally to a separation of body and spirit. The atonement was not intended to fully deliver us from all these evil consequences, but to mitigate them in their severity, to heal us of our many infirmities, to bind up and comfort the wounded sorrowful spirit, and to smooth the pillow of death, with the hopes of future happiness. To have entirely rescued man from these effects, would have destroyed, in a measure, the future happiness of our being, which, as we have seen, is only appreciated by those who are able, through experience, to contrast it with misery. Man had voluntarily entered a school of bitter experience, and it was essential that he should take a few lessons, before the plan of redemption was brought to bear upon him for his deliverance. Hence, this short period became a pro-

bationary period ; and the miseries thereof, if properly received, will have a salutary effect upon all his future existence.

There is one thing, however, which the atonement does for us, immediately upon our entrance into this mortal life ; it sets us free from the first spiritual death. Not only Adam, but all of his descendants, without one exception, were under the penalty of a broken law, which penalty consigned them to a spiritual death—to a death in relation to all things good, being dead in regard to righteousness, dead to holiness, light, and truth, dead to all happiness, and to heaven and all heavenly beings ; they were all cut off eternally from the presence of God, and from the tree of life. But the atonement restored all mankind, in their infant state, from spiritual death to spiritual life. As in Adam all died spiritually ; even so in Christ all, in their infancy, are made alive spiritually. Christ, by the atonement, became the life and the light of men ; he is the true light by which all are lighted who come into the world. Without this light, all

would have suffered in the eternal night of darkness, from which there would have been no return. But little children by the atonement are made alive, and are all subjects of salvation, being redeemed by the blood of Christ from the fall, being pure, and spotless, and innocent, and thus are made heirs of the kingdom of heaven. This redemption from the spiritual death upon all mankind in their infant state, is brought about without any conditions on the part of the creature; it is wrought out by the free grace of Christ alone, without works; that is, the infant is not required to have faith, nor to repent, nor to be baptized, nor to do anything else. To baptise infants, is therefore, one of the greatest of sins; it is making a solemn mockery of the great plan of redemption, and wickedly setting at naught the atoning blood of Christ, and blaspheming the holy names of the Trinity, in the use of a holy ordinance, never designed for them. Those who are guilty of thus profaning the name of the Lord in these unrighteous ministrations, must repent thereof, or they can in no wise be saved.

As the fall introduced into our world a death of the body, as well as the death of the spirit, the atonement brings to pass a resurrection of the body of every human being; not a resurrection to mortality, for that would not be a complete redemption from the fall. Man was immortal before the fall, he therefore, must be resurrected to immortality. Man was in the presence of God in his innocent state, therefore, he must be restored to his presence. The Redeemer, having kept the whole law of God, was entitled to a body of flesh and bones, more perfect than the one which was born of the Virgin Mary. He condescended, for a time, to take a body of human nature, subject to all the infirmities of mortality: and in so doing, he descended below all things, and became subject to death, not for himself, but for the whole human family. Having finished the great work, and made perfect the preparations, he rose from the grave; for it was not possible for it to hold him; for he had not forfeited his right to an immortal body. His atoning blood

reached down to the dark recesses of the tomb, it broke the everlasting chains of death; it set a world of prisoners free. The grave was conquered; its bands were broken; and the dust of countless millions was ready to start into being at the command of the eternal Conqueror. He was the first fruits of them that slept; it was his right to burst the prison door of the grave, to awake in the freshness of the morning, in the beauty and perfection of immortality. It was his right to call the sleeping nations from their dusty bed; it was his right to ascend to the glorious realms of his Father, as a conquering Hero, as the Savior and Redeemer of a lost and fallen world; it was his purchased right to lift up all men from the grave, to restore them to the sameimmortality which existed before the fall, to withdraw the dark veil which shuts out mortality from immortality, which cuts off fallen man from the presence of his Maker, to restore the redeemed captives, before the splendid courts of heaven, to be judged for all the deeds committed while in mortality, and to receive, as immortal and eternal beings, a just sentence, not for the original sin, but for their own personal transgressions.

This universal redemption of all mankind from the grave, does not take place immediately after death, but at set times, ordained of God. Some are more highly favored than others, in regard to the length of time, during which their bodies sleep. Some, for instance, will rise when Jesus comes in the clouds of heaven to reign one thousand years upon the earth. Others will remain in their graves, during this long and happy period, called the Millennium. Though all must be eventually brought forth to immortality, that the redemption from the effects of the original sin may be complete, yet the grave retains some longer than others, not because of the fall, but as a punishment, because of the transgressions of the individuals themselves. There is not only a difference between the wicked and the righteous, in the times of the resurrection, but also a great difference in the glory and nature of their resurrected bodies. The Saints will receive

not only immortal bodies, but the same will be quickened by a celestial spirit, and will be crowned with a fulness of the glory of the celestial kingdom. Those who have died without law, will, by virtue of the atonement, also be raised to immortality, being quickened, not by a celestial spirit, but by a terrestrial; and their glory will differ from the glory of the celestial, as the glory of the moon differs from that of the sun. Those who have heard the glorious Gospel, but have rejected it, will be cast down to hell to suffer the wrath of Almighty God, and the vengeance of eternal fire, with the Devil and his angels, until Christ the Lamb has finished his work; then they will be brought forth in the last resurrection: their bodies will also be immortal, being quickened by a celestial spirit; and their glory will be that of a celestial kingdom, and will differ from the glory of the terrestrial, as the glory of the stars differs from that of the moon; and as one star differs from another in glory, so also will they differ in the celestial world. These are they who are shut out forever from the presence of God and the Lamb, being made partakers of the Holy Ghost through the ministration of angels who will be sent forth to minister to them; for they will become, through their repentance, heirs of a celestial salvation. There is still another class, who have received the Holy Ghost, and afterwards have denied the same, whose sins cannot be pardoned in this world nor in the world to come; nevertheless they must be raised from the grave, that the redemption therefrom may be as universal as the death which came by the fall. These will be the sons of perdition, who will remain filthy still; and therefore, their kingdom will not be a kingdom of glory, but a kingdom of darkness, doomed to the same condemnation as the Devil and his angels. This is the second death, even that same spiritual death which was the first death, which was pronounced upon Adam and his seed, by reason of the fall. They have sinned against the Father, Son, and Holy Ghost, and hence, cannot be redeemed from their own sins, according to God's justice; and therefore, the second death must

be executed upon them. Thus, by the atonement, eternal justice is satisfied, the Devil and his works destroyed, creation redeemed, and all mankind judged, punished, and rewarded according to the deeds done in the body.

In our investigations of the atonement, we have said but little in regard to its effects in relation to the individual transgressions of the children of men. We shall now more fully enter into this department of our subject. When man became mortal by the transgression of the first law, and was restored, in his infant state, from the first spiritual death to life, he became, as he grew up to years of accountability, a free moral agent, capable of knowing good and evil. His perceptions, however, in regard to good and evil were not perfect; hence, he needed a law, setting forth more fully the nature of these qualities. A second law was given, against doing anything that was evil, and a penalty was attached. This second law, like the first, was given by the great divine Law-Giver; hence, it was the law of an infinite Being, and consequently the penalty must necessarily have been an infinite one, so far as its duration was concerned, and must, like the first, be executed upon every soul that sins, and, in case of no atonement, must continue forever, without end; otherwise eternal justice would be defeated, and the word of God become void. But the same infinite Being who atoned for the original sin, also atoned for the personal sins of the human family. The atonement for these latter sins is only on conditions of faith, repentance, water baptism, and the baptism of fire and of the Holy Ghost, and of a faithful obedience to all the requirements of the Gospel unto the end. All who are willing to comply with these conditions, will have their past sins remitted, through the atonement, and will be fully redeemed from the execution of the second penalty.

The Jews, since they rejected the true Messiah, have not believed in any atonement or mediation between God and man; but they expect to receive a forgiveness of their numerous sins directly from God without any Messianic suffering for their sins.

God could not maintain the law of justice, if he forgave sins, unless a substitute had suffered in behalf of sinners. Neither the Jews nor any other human being could be pardoned on any other conditions. Indeed, repentance is a gift because of the atonement, and never could have been granted to man only through the infinite sacrifice voluntarily made by the Messiah. If Jesus had come as a mere teacher of righteousness, his mission would have been in vain; for no man dead to righteousness could have repented and become a worker of righteousness; or, if this had been possible, it would still have availed him nothing: he could not have been forgiven; he could not have been set free from the second death. Justice required every soul who sinned to die an everlasting death. When the Messiah had suffered in spirit, as well as in body, this infinite sacrifice appeased all the demands of justice on the truly penitent and obedient, but on none else, among whom these second laws, or the laws against evil had been properly promulgated. So strict is the execution of this second death penalty, that after the impenitent have been

punished in hell, until the end of the earth, they could not be delivered from its grasp, and come forth into a celestial kingdom, only through repentance. This has gone forth in a firm and unalterable decree from the great Judge of all the earth. But their long dismal sufferings with the damned, will break down their stubborn and wilful spirits, to that degree, that they will be perfectly willing to repent, when repentance is once more offered to them. Then the atonement can exercise its claims upon them, and release them from the eternal bonds of this second death, so that its power will be fully broken, and its penitent captives delivered. But those who sin against the Holy Ghost cannot repent, and hence, the atonement cannot release them, and therefore, they must suffer the awful penalty. Thus God maintains justice in all of its infinite fulness and purity; thus he, by the atonement, can show forth infinite mercy in all its perfections, thus is brought about the great plan of eternal happiness, and the redemption of a fallen creation, and thus he glorifies himself in giving immortality and eternal life to man.

PRESIDENT JOHNSON'S TOUR.

 New York, Sep. 5.
As the President progresses through the Western States, the enthusiasm of his friends and the rancor of his enemies increase, and threaten a dangerous culmination. The Presidential party, under escort of ex-President Fillmore, left Niagara Falls on Monday morning, and were enthusiastically received at Buffalo, where the President and Mr. Seward addressed the citizens at some length, their speeches being necessarily little more than repetitions of those previously delivered along the route. In the afternoon the journey was resumed, and after cordial receptions at Dunkirk and Erie, the party reached Cleveland, Ohio, at nine p.m., and were driven to the Kennard House. The President soon after appeared on the balcony, and addressed the large crowd that had congregated.

He was frequently interrupted by hisses and hooting from Radicals, one of whom called him a traitor. The President's friends, however, gathered round him, and he concluded his speech amid a storm of applause. He was saluted with cries of "Why don't you hang Jeff. Davis?" to which he replied that he was not Chief Justice, prosecuting attorney, or grand jury, and that if he was, there were as great traitors as Davis who now in the North opposed the Union. Cries of "Three cheers for Congress," and "Keep cool, Andy, don't get mad," were raised. Mr. Johnson said, "No, I will not get mad, but those get mad whom the gods are about to destroy. There are some here who loudly talk against treason, but who never dared to face treason in the South. I will face treason anywhere, North or South. I care not

for dignity. My countrymen generally will respect those who are entitled to respect, but there are some who have no respect for themselves, and, consequently, none for others." A voice here cried out "Traitor!" The President replied, "Let me see that man. I'll wager you if the light falls on his face, cowardice and treachery will be seen. Show yourself; come out where I can see you." The man kept out of sight, and the President concluded amid a storm of applause.

The party left Cleveland on Tuesday morning at seven, and reached Detroit at seven p.m. At Fremont, Toledo, and other points, they were received with great enthusiasm.

A reception was tendered the President at the Abolition stronghold, Elyria, Ohio, but it was marred by several results. A black flag was displayed, and the band drawn up to receive the party played a dirge instead of a national air. At Oberlin, another strong abolition place, no reception was tendered. At Freemont a very enthusiastic demonstration took place. At Toledo the Radicals marred the proceedings by insulting interruptions, but with these exceptions the affair passed off well. A great crowd assembled at Detroit, where General Grant received the party in person. The crowd was so overpowering that the arrangements for a procession could not be effectually carried out. The President's speech at Detroit is one of the most remarkable yet delivered by him, and is as follows:—He thanked his fellow-citizens for the cordial welcome. He was free to say the forcible and cogent terms in which his public services had been so eloquently alluded to, were exceedingly flattering in their character. It was not his purpose to commence at the beginning, and then trace the history of the rebellion to the present time. He took it for granted that it was familiar to all. He was one of those who believed that this Government was an emanation of God, and intended to be perpetuated, and to be handed down through all time. He believed that this people was sent out among the nations to accomplish a great mission. It had been said that the star of empire westward wends its way—(cries of "Good")—and so be-

lieving the Government to be perpetual, he took his stand at an early day against all efforts to dissolve the union of these States. He believed that the principles embraced in the Constitution are not only competent to embrace all the States within its limits, but that it is broad and strong enough to embrace the continent, and, not stopping there, all the nations of the earth. (Applause.) He was one of those who believed that the people of the United States were sent on a great mission. He extended to all who came here a welcome, where they could find a home and an abiding place. He would receive all from abroad, so that we might make a basis upon which the empire might rest. He would say, let them come; but in so saying he believed the time would come when, instead of being recipients and welcoming all the nations of the earth, this country will be a great centre around which the arts and sciences, agriculture, and mechanics, and the true philosophy of government will gather, and from this great centre, religion, science, and improvement of this great people will radiate and enlighten the civilized world. Yes, the time would come when railroads and telegraph wires would pervade the earth as tendons of the arm; when the earth would become sensible to touch, and reflect intelligence like the face of man. He had always upheld the Union, and hence he had opposed the South in their efforts to dissolve it. But they have been overcome. Their armies have disbanded. Having failed in their effort, they come forward and say we accept the terms you offer. They come back repentant, and acknowledging the supremacy of the Constitution, and asked to be admitted and welcomed as States, composing in part our galaxy. This being done, where is there a man, gallant and patriotic, who, when his foe lies prostrated at his feet, would wish to degrade him? (Cheers.) Such was not his estimation of the character of our people. The war having ceased, and the proclamation of peace having gone forth, and not an armed force existing in any territory or State, who, he asked, was it that wanted to reopen the wounds for the purpose of

gratifying party? Who was it that desired again to see a brother's land drenched with a brother's blood? Was there any one willing to go into another revolution? (Cries of "No, no.") He wanted to put a common sense proposition to his hearers. Suppose that eleven foreign States were lying outside the Union, with all their advantages and riches of minerals, with all the capacity to constitute and make us in part a greater people. Suppose these States would come forward and say, "We want to add our stars to your stars." "Let me," he said, "ask this sea of upturned faces—I would ask every one whose heart beats with national pride and the love of freedom—would you make them a part of this Republic? (Cries of "Yes, yes.") Would you receive them as accessories from a foreign Power? (Renewed cries, "We would.") Where, then, is the man who can hesitate and see bone of his bone, and flesh of his flesh, asking for admission, and yet shut the door in his face? I care not by what name he is called; if he would do this he is a Disunionist; a Northern Secessionist and Disunionist. I fought the battle on the Southern extreme; and now, when the circle is going around, we find men attacking the Union on the Northern verge. (Laughter and applause.) This glorious Union can be destroyed by a different way than by dividing it. You may have consolidation in the hands of a few." He referred to the action of Congress on the Freedmen's Bureau Bill, and their opposition to the executive department of the Government, and said he would like to meet the whole phalanx of the men opposed to his principles. He would like to see the legislative department of the Government that is making charges against the executive, go before the American people, and test the question at issue. Humble individual as he was, he would like to take the entire Congress entertaining these doctrines before the people, and he would soon show who it was that was trying to absorb the liberty of the people. (Cheers.) He had stood as the Tribune of the people in defence of the people's right, and he would continue their defender. "Have I not," he said, "been elected

President by you? (A voice: "That's \$25,000 a year.") Oh, indeed! That is what you give your Tribune, is it? (Cheers.) Let me call your attention to the whole kennel that has been turned loose upon me long since: their little dog Tray, and Blanche, and Great Heart—all have been let loose yelping at my heels for the last eight months. (Cheers.) The whole pack of slanderers and calumniators had better get out of my way. (Great cheering.) I tell them that the American people are taking hold of the questions at issue, and when they begin to consider them, these usurpers and tyrants—because tyranny can be exercised more effectually by 242 men than by one single man—(cheers)—I tell them it will be better for them to keep their small boats near shore. (Continued cheering.) The people are being waked up, and when the honest, intelligent, and patriotic masses come to the rescue, the whole set of them will be destroyed. But it was said here that I, the Tribune of the people, was getting \$25,000 a year; but I ask this question, has it been increased since I came into office? (Cheers, and cries of "No, no.") But let me tell you what Congress has done. They changed their pay since they came into power. Yes, this Congress that has assailed and attacked me for the faithful discharge of my duty when the citadel of freedom was attacked; yes, this immaculate, this pure, this people-loving, this devoted Congress, finds it convenient while they had the chance, while they were in power, to increase their pay nearly double. (Great cheers and hisses.) Those who live in glass houses should never throw stones. (Cheers.) Yes, this immaculate Congress increased their pay nearly double, while at the same time they were magnanimous to vote \$50 for the brave two-year veterans of the war, \$50 bounty for the men who shed their blood and lost their limbs in the defence of their country. For men mutilated and disabled from work forever, this immaculate Congress gives \$50, while they double their own emoluments—(cries of "Shame")—receiving \$4000 a year. Just pocket that as you go along. (Cheers and laughter.) They reckoned with some sagacity in

the premises ; they feared that there would be this uprising of the people, and that it would be the very last grab they would have at the public purse. (Cheers.) I trust in you, and trusting in you, I say, let the whole Congress come. Relying on you, I will meet

them single-handed and alone. In the words of the poet, I exclaim—

" Come one, come all, this rock shall fly
From its firm base as soon as I."

The President spoke for more than an hour, and was frequently cheered.—*Liverpool Mercury.*

THE FAMINE IN INDIA.

The following facts concerning the terrible famine now prevailing over certain districts in India, are gleaned from the newspapers received by the overland mail :—

The distress is most prevalent and most dire in Bengal, and it exists in varying degrees over the whole presidency. In Orissa, Nuddea, Beerbhoom, the Cuttack, and other districts, the scarcity has been intensified to a degree that is simply devastation. Thousands have died, and are dying, in abject want. The starving poor have crowded into Calcutta, and the streets are full of distressing scenes and incidents. It has been estimated that no fewer than 20,000 to 25,000 starving people are wandering about the capital. Disease aids want to thin the crowd with horrible rapidity, but the multitude grows, notwithstanding recruited continually. To cope with this distress effectually is hardly possible ; the Government action is complained of as sluggish ; individual efforts, although they do much, are comparatively powerless to stem the tide. The native rich classes, however, are conspicuous by the exertions they make. At Mullick's Ghat the Bombay merchants have raised a fund, and they distribute food. The crowd of famishing men and women who come to this part for the scanty meal has constantly increased, till at the time the mail left, 7000 applicants crowded up. They are described as placed in order upon an open space, waiting for the distribution. On one side nearly 4000 Hindoos, each with a leaf platter before him, were squatted on the wet ground, hastily partaking of the scanty dole they had received. On the other side were thousands of famishing

Mussulmans ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under shelter of the Ghat crouched the women, girls, and children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse ; hardly a sound excepting when at intervals some wretch threw up his arms with an ejaculation to heaven, wrung from him by the unappeasable pangs of hunger. A stranger passing near would have no intimation that within a yard of the road 7000 starving creatures had assembled to snatch a meal. Temporary sheds have been erected in different parts of the city to give some kind of shelter, and horrible scenes are witnessed at some of these. Every face bears the pinched, despairing look of mortal sickness or mortal weakness, but withal an expression of resignation, or perhaps of abandonment, to hopeless suffering. The crowding generally precludes any but a sitting posture. The hospitals were filled.

In the Madras Presidency things are not so bad, but the distress is only less terrible than that in Bengal. It is however, not yet so wide-spread or so bitterly severe. The pressure is apparently greatest in that part of the country which includes the Southern Talooks of North Arcot, the Northwestern Talooks of South Arcot, the Western Talooks of Salem, and in the Southern and Eastern Talooks of Coimbatore. It is also very severely felt in Bellary. The acting sub-collector of Coimbatore, advertizing to

the straits to which the poorer classes in the Upland Talooks of his division are now reduced, has urged the necessity of immediate relief. He writes that it is impossible not to "be struck with the poverty-stricken appearance of the lower classes, with hardly a rag to cover their nakedness, and hardly any flesh to cover their bones;" that "the cattle were even worse off, they were mere moving skeletons; that he had seen wretched beings, with hardly a rag on them, eating the fruit of the prickly-pear and berries from trees;" and that "every night hundreds of poor wretches skulk about the streets

of Caroor, picking up what wretched garbage they can collect; that the coolies are so weak that, when they first come to the Public Works Department for work, they have to be fed before they can be worked at all."

It is to be feared that a very similar state of things exists in the other districts, and as regards the cattle, the collector of Salem reports that thousands have died for want of pasture and want of water. In one village alone upwards of a thousand head of cattle perished from this cause.—*Liverpool Mercury.*

FEARFUL HURRICANE AND WRECKS ON THE AUSTRALIAN COAST.

For many years past so violent a hurricane has not been experienced as that which lately raged for several days on the New South Wales coast. The number of shipwrecks and the loss of life have, so far as information has reached us, been very great; but the real extent of the disasters resulting from the storm has not yet been ascertained. The gale commenced about Wednesday, July 11. It was preceded by heavy rain, which flooded the low-lying land in the New South Wales colony, and played havoc with the settlers. The rain was followed by a gale from the S.E., which gradually increased to a hurricane, lashing the sea into fury, and driving the shipping in harbor on shore. The fears apprehended of the destruction of shipping on the coast were unfortunately realized. In their attempts to run to harbor, many fine vessels foundered or were wrecked, and the loss of life was fearful. The Cawarra steamer, bound from Sydney to Queensland, whilst running into the port of Newcastle for shelter, foundered in sight of the shore, and of hundreds of people, who were powerless to render assistance. She was heavily laden, and there were five cabin and sixteen steerage passengers on board, but only one of them was saved. This was the prelude to other disasters experienced in the effort to reach the harbor. The

Tiger, schooner, was wrecked at Wollongong, in running in for shelter, and all hands were lost. The barque William Watson, in making for Newcastle, got ashore and became a total wreck, and only two of the crew were saved. The schooner Rhoderick Ddu, cedar laden, from Richmond for Sydney, was wrecked at Moruya Point. The Bungaree, tugboat, in attempting to tow the Midas, barque, into Newcastle, was driven ashore and became a total wreck; and it was not without some difficulty and risk that the Midas was saved from destruction. The rain that fell during the first day of the hurricane, is described by eye-witnesses as a wall of water, which rendered it almost impossible to see objects a few yards distant. At Sydney the sea is represented to have broken right over the Heads into Watson's Bay—a thing almost incredible, the Sydney Heads being nearly 500 feet in perpendicular height.

Other losses and disasters have become known, which are thus epitomised:—A ketch, supposed to be the Caroline, and the schooner Seagull, went down in Newcastle harbor. The Lismore also went ashore there, but all hands were saved. The steamer Coonambla, which left Newcastle for Sydney, luckily reached port in safety. The ship Esk, from New Zealand, in entering the Sydney harbor, near the

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North Head, grounded and became a wreck. The crew were saved. The Carnation, from Port Macquarie, was wrecked at Seal Rock Bay on the 12th. Crew and passengers saved. The steamer West Hartley was wrecked at Lake Macquarie, and the crew saved. The brig Freak was wrecked at Tuggerah Beach, between Broken Bay and Newcastle. The steamer Corio is supposed to have foundered at sea, as portions of her fittings have come ashore. The schooner Mary and Rose, from Warrnambool, was wrecked off Port Stephen, and five of the crew drowned. The schooner Sarah Barn was wrecked at Trial Bay. The Slippery Charley was wrecked at Pumpucra, and eleven passengers and six of the crew drowned. The Ceres wen

ashore at Grafton. The Woodman is reported to be lost, and the crew and some of the crew are missing; this intelligence has since been confirmed by some of the crew who were saved. The Eclipse, cattle ship, from Gladstone, was wrecked north of the Manning River bar, and all hands are said to have perished.

The Government of New South Wales appointed a commission to inquire into the circumstances connected with the wrecks along the coast, and despatched a steamer to search the coast line, and their report has tended to show that the hurricane committed great ravages, the whole coast being strewn with pieces of wreck.—*Liverpool Mercury.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 29, 1866.

PRESIDENT Johnson, as stated on another page, believes that the American Government "was an emanation of God, and intended to be perpetuated, and to be handed down through all time." In a speech, made on a previous occasion, his Excellency did not wish to be considered by the people as a prophet, but unconsciously the spirit of the Prophets seems to have taken hold upon him. He does not hesitate to declare his solemn belief that the Government "was an emanation of God." This great truth was declared by the Lord himself to the Prophet Joseph Smith, about one-third of a century ago. An extract from the revelation reads thus:—

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may see in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up among

this very purpose, and redeemed the land by the shedding of blood." (Doc. and Cov., sec. 98 : par. 10.)

Our chief rulers will sometimes prophecy and help us along, being inspired to occasionally utter some great truth, which has before been revealed. The great principles of freedom and religious liberty, so clearly stated in the American Constitution, are "intended to be perpetuated, and to be handed down through all time." But the present corrupt Government, will break themselves to pieces as a potter's vessel, and will pass away as a dream or night vision, and their carcases will be left to moulder away upon the American soil, and to be devoured by vultures and ravenous beasts. The heavenly principles, established by the Almighty in the foundation of the Government, will be maintained in the hands of the just. The chief Magistrate "believed that this (the American) people was sent out among the nations to accomplish a great mission." This is true : the universal liberty, granted to that nation, was for the noble purpose of protecting and sustaining the "everlasting kingdom" of the most High God, until it should obtain strength to fulfil its high mission and glorious destiny among all the nations of the earth. His Excellency repeats the familiar saying, "that the star of empire westward wends its way," and he might, with great propriety, have added, "And sheds its divine lustre o'er the mountain tops." Far in the western horizon, among the bulwarks of the "everlasting hills," exists a kingdom whose high destiny is universal dominion, before which all human governments will waste away, as the chaff before a mighty whirlwind, and no place will be found for them. His Excellency may be assured, that great is the future of America. There is something majestic and noble in the sentiments uttered by this great man ; he seems to stand forth as an immovable rock in the midst of a mighty ocean, against which the political waves dash with fearful impetuosity, but fixed upon the firm foundation of an inspired Constitution, he stands, apparently firm and unmoved, lifting his mighty voice in behalf of the rights of man. May the great temple of civil and religious liberty, erected in the new World, be a grand universal asylum, for the oppressed and good of all nations.

THE famine in India is extremely severe ; tens of thousands have already perished, and there is no prospect, at present, of their condition being bettered. India is one of those countries where the Lord, a few years ago, sent his servants, who labored faithfully to warn, both the European and native population, of the great judgments which he had decreed to send upon them, if they would not repent, and receive his messengers. The Europeans persecuted and expelled the Lord's Prophets ; and the natives were incited and encouraged to pursue the same wicked course, until the Lord, by revelation, signified to his servants to depart from their midst. In a few months after their departure, both classes of the population were visited by the frightful scourges of war—the horrors of which are still impressed upon the memories of millions. Now the inhabitants of that God-forsaken country, are dying by tens of thousands by famine : the pestilence is also at work, and the angel of death rides forth from province to province, wasting away the inhabitants. If the people had hearkened to the Lord's Prophets, sent among them, these dreadful judgments

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would not have come upon them, but now they must suffer, until they will consent to the Lord's terms.

AUSTRALIA and its coasts have been visited by a dreadful hurricane which has resulted in the loss of a vast number of vessels and many lives. Many years ago, the Lord sent forth messengers to that far distant land, to warn the people, that the hour of his judgment was at hand, and unless they repented and received the angelic message of the Gospel, they would be visited by storms, and tempests, and pestilences, and many scourges. Only a few hearkened to these inspired Prophets, repenting and receiving the Gospel: these few were sent by ships to America; and the Australian land, like India, was left to suffer the terrible doom, prophesied against it. The elements, both land and water, together with the air breathed, are cursed unto the people, and unless they repent and submit to the Lord's terms, they will waste away and perish; for the Lord hath a consumption decreed upon all the earth, and no flesh shall escape save those who will hearken to his voice by the mouth of his ambassadors.

THAT dreadful scourge—the Cholera—is now upon the four quarters of the earth, wasting flesh, in fulfilment of the word of the Lord, given, in 1829, to the great prophet of the last dispensation, which reads thus:—"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified." (Doc. and Cov., sec. 32, par. 3.) Let the nations judge, concerning this prophecy, and ask the question, if this alarming scourge has not been poured out from time to time, and already cut down its millions. It will hereafter become still more desolating in its deadly ravages, unless the nations repent. Besides this, the flood-gates of desolating war will be more fully opened, among the European governments, carrying devastation, mourning, and death upon all the face of the land, in which England will be most severely punished, because they have as a people rejected the Prophets of the Most High who have faithfully forewarned them of these coming judgments. The only alternative which the Almighty offers to all nations, is repentance and flight to a land of safety, or the visitations of the fierceness of his wrath, until the whole land is emptied of the wicked. Choose ye, O inhabitants of the earth, which you will receive, life or death!

O. P. A.

DEPARTURE.

✓ President Brigham Young, jun., sailed from Liverpool, per steamship *City of Paris*, on the 19th inst., for New York, en route for "Our Mountain Home," whither he goes on a visit by invitation from President Brigham Young. We

wish him a pleasant journey, much joy with his friends in Zion, and a safe return.

Elder Orson Pratt, sen., has been appointed to take charge of the Office and business affairs of the Mission, during President Young's absence, to whom all communications should be addressed.)

RELEASE AND APPOINTMENTS.

Elder Franklin D. Richards has been appointed to labor in the Liverpool Office, and to travel through and visit the principal Conferences in the Mission, as circumstances may permit.

Elder Aurelius Miner has been released from his labors as assistant editor of the MILLENNIAL STAR, in which position he has labored since March last.

Elder Aurelius Miner has been appointed to the Presidency of the Scottish District.

Elder Oscar B. Young has been appointed to labor in the London Conference, under the direction of Elder Charles W. Penrose, President of that Conference.

BRIGHAM YOUNG, JUN.

*President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

✓ Elder George B. Spencer left Liverpool, where he had been stopping for a few weeks by invitation from President Brigham Young, jun., on the 20th inst., for Switzerland, his former field of labor. We wish him abundant success.)

GOD'S MINISTERS.

In every age when a dispensation of the Gospel has been given to man, God has called, to administer the ordinances of the Gospel, ministers even as was Aaron, by revelation. And when called and appointed to this exalted position by the Lord himself, or by those upon whom he has conferred this prerogative, they possess all the power necessary to perform the duties pertaining to their high office. God is not mocked, neither does he trifle with the children of men in his dealings with them. Neither will he suffer his authorized ministry to be rejected with impunity, nor their words to return void unto them. That God's ministers exercise, of right, power and authority not only pertaining to the things of this life, but extend also to the future condition of man, the words of Jesus, when giving to his immediate followers their commission, ought to be satisfactory in the highest degree, and establish the fact beyond controversy. Jesus says, "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," and "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." God has called men to be his ministers, to be ministers of life to all people, and has sent them forth into the vineyard for the last time, to proclaim the fulness of the Gospel, to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. He has said unto those so sent forth,

"He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man." Upon such as receive not God's ministers, a woe has been pronounced. All who receive not the testimony of God's servants, shall be cut off, for the Lord hath said that he would scourge them, and that plagues should go forth and should not be stayed until his work should be accomplished, which should be cut short in righteousness.

The ministers of God being called by revelation, and having received their ordinations and commissions, are they not under the most solemn obligations to fulfil *all* the requirements of God's laws? If so, is not the command which says, "He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man," equally binding on his ministers with that which enjoins them to make a faithful proclamation of the great truths of the Gospel, or to baptise the believer for the remission of his sins? But says one, "It is a fearful responsibility to take upon one's self." Remember that you did not voluntarily assume this responsibility, but it was placed on you when you were called to be a herald of truth. The responsibility of a compliance with this command, is no greater than the compliance with any other, and the responsibility far less than that assumed by a refusal to obey all the requirements of our God. If we cannot conscientiously perform this duty, does it not loudly proclaim our neglect of other duties, especially those of faithfulness and diligence, which are so positively enjoined upon all who are honored with this calling? Do all who have been called of God to minister to the people, understand or realize for what purpose they have been thus called and sent forth to labor in the vineyard? From many indications, we should judge that such was not the case. Many have, perhaps, labored for some length of time, and as yet have seen no fruits of their labors, and therefore have arrived at the conclusion that the work is near its close, especially in England, and that there is no need of further exertion on their part. That the work is near its close here may be true, so far as finding honest souls who desire to know God, and to walk in his ways. But even this is no excuse or justification for our lack of diligence; on the contrary, it calls on all of God's ministers to renew their faithfulness and diligence, and extend to all the warning voice. We are sent to bear testimony not to the honest only, but to all, and to sow the seeds of truth broadcast, and then we must leave the results with Him who giveth the increase. Do the Elders of Israel realize that it requires as much truth rejected, to damn, as it does received and obeyed to save? Or that we are, as the Apostle Paul says, savours of life unto life, or of death unto death? That all may be saved who desire to be saved, and that all others may be left without excuse in the day of judgment, all must be warned; and to know that individuals will not receive the truth, is no reason why we should neglect to sound in their ears the warning voice. It is but reasonable to suppose that, when God calls his ministers to labor in any portion of his vineyard, that he has a purpose to accomplish, a work to be performed, which will result in justification to the obedient, and in condemnation to the disobedient. He therefore requires at the hands of his servants, faithfulness and diligence in the accomplishment of his designs, no matter what the results are which flow from this performance of duty. It is

also required of God's ministers, to bear a faithful testimony to the people of his Gospel, and to the great work he has set his hand to accomplish on the earth in this day and generation, to teach the people the principles of life and truth. If these testimonies be rejected by the people, the Lord has commanded how that rejection shall be testified of to him. With this order his ministers cannot, with a conscience void of offence, comply, unless they themselves are honoring God and striving to magnify their high callings. If they, by their unfaithfulness, neglect to qualify themselves to judge their fellow-man, how shall they be prepared to judge angels, which is the high destiny of the faithful minister of Christ?

Let not the Elders of Israel slacken their diligence, but on the contrary, let them increase their energy, and labor on till God shall say, it is enough, for no man can follow the dictates of the Spirit, and be idle or at ease. Body and mind must both be active and living branches of that immortal vine, which is destined to fill the earth with the fruits of righteousness. Our labors may be arduous, but as our day is so shall our strength be.

A. MINER.

C O R R E S P O N D E N C E .

G R E A T B R I T A I N .

R E A D I N G C O N F E R E N C E .

Newbury, Sept. 12, 1866.

President Brigham Young, jun.

Dear Brother,—I take the present opportunity to inform you of the condition of things in this Conference, and of the Saints among whom I am laboring. I am pleased to say that the Saints in this Conference are feeling well in the Work of God, and are enjoying a good degree of the spirit of truth. The spirit of gathering is resting upon them, and they are using their best endeavors to honestly secure to themselves the means necessary to effect their emigration to Zion. The majority of the Saints in this Conference are farm laborers, and are poor as pertain to the things of this world, but are increasing in the riches of eternal life. And my prayer is, that God may bless them in all righteousness, and grant to them their desires to gather to the land of Zion.

I feel well in body and spirit, and thankful to God for every blessing conferred on me. We have done but little out-door preaching. It is difficult to gain the ears of the people. They prefer the precepts of men to the pure principles of the Gospel, and refuse to come to the light, lest their

wickedness be reproved. Elder A. N. Hill has lately visited us in this Conference. He imparted much good instruction to the Elders and Saints. I trust we shall all give heed to the same, that we may be the recipients of the blessings flowing from obedience to the authority of the Priesthood.

Praying God to bless you and all his Saints, I remain your brother in the Gospel,

HENRY BARLOW.

✓ H O L L A N D M I S S I O N .

Rotterdam, Sept. 14, 1866.

President Brigham Young, jun.

Dear Brother,—With pleasure I acknowledge the receipt of your favor of the 29th inst. We have been some ten days at Zwolle, trying to open the door of salvation to the people. We have rented a hall, and advertised in the papers, and last Sunday the house was full, which I feel assured will result in good, as some four have already been baptized, and quite an excitement is raised in the town. We go to-morrow to "Meer kerk," where we have been invited by the president of a small sect of "Christians," so named, who feel anxious to learn more perfectly the way of life. So you can see the way seems gradually opening

for this people to hear the Gospel of Christ preached in its simplicity and purity, in which I feel to rejoice, and desire to use every effort that lies in my power for the advancement of the work in this country. The health of brother Brown and myself is good, as well as that of the brethren laboring

with us, and all feel to rejoice in the work of this last dispensation.

Praying the Lord to bless and preserve you continually, I remain, as ever, your brother in the Gospel of peace,

JOSEPH WEILER.

LAW AND ORDER.

(From the *Deseret News.*)

It is well known that many of the Latter-day Saints have immigrated to this country from other nations. In every country from which they have come, they have been admitted to be among the most strictly law and order abiding citizens. We do not venture anything in saying that there are no other people of any religious denomination who have furnished so few subjects for legal investigation, in the countries they have come from, as the Latter-day Saints. Very many of our people changed their faith and embraced the Gospel in the Eastern States; and whether there, where they were raised, or gathered together in settlements in Ohio, Missouri and Illinois, they were noted and known as law abiding, peaceable and orderly citizens.

Since the settlement of this Territory, the passing traveler or transient resident, who has honestly expressed his convictions, has declared astonishment at the peace, quietness, and good order which have reigned here. It is an impossibility to find any community without a percentage of its population inclined to rowdyism, infringing upon the rights of others, and breaking the law. We do not claim for this community entire exemption from such a class; yet, there are some facts which speak very loudly in favor of our citizens, and of their continuing to sustain that character which they earned before coming into these mountains, as a law abiding and orderly people. It is notorious that nearly all the cases brought before the courts in this city, arise from the acts of others than the "Mormons," that the "drunks," "disorderlies," and those who violate the laws are, ninety-nine

times out of a hundred, persons who are not of our faith, who repudiate our religious views, and at every opportunity insult and abuse, as far as they can, those who are known as "Mormons." It is also notorious that breaches of order, and acts contrary to the law, multiply in proportion as this class increases among us. When it is considered that these are among the self-styled "regenerators," the deduction is direct and cannot possibly be avoided, that the so-called "civilization," which they would introduce, is that which creates strife, promotes evil and disturbance, and persistently disregards the law.

A gentleman of some prominence, not a "Mormon," said recently that he had witnessed less breaches of the law in this city, and more good order, during the time he had been in it, than in any other city of equal size that he had ever been in during the same length of time. The gentleman has travelled extensively, and had his eyes open. If to this we add the fact that nearly all the breaches of law and order here proceed from others than "Mormons," what will become of the oft-repeated and malignant statement, that we are a horde of lawless criminals, made, and continuing to be made, by men who are themselves criminals? It may pass current and be believed by some where our people are not known, but there is not a man in this city and Territory who does not know to the contrary, however he may speak on the matter, and who does not also know, that as a people the "Mormons" have no peers as peaceable, quiet, inoffensive, industrious, and law-abiding men and women.